

15. Pañcamiyam parassa.

Pañcamīniddese parassa kāriyam nātabbam "atoyonam tate" 241narānare. Idha na hotam 'jantuho anattā'. Idha kasmā na hoti? Osakhyo, anantare katatthātāya na byavahitassa kāriyam.

16. Ādissa.

Parassa ssissamānam kāriyamādivaṇṇassa nātabbam "ra saṅkhyāto vā" 3103terasa.

17. Chatthiyantassa.

Chatthīnidditthassa yam kāriyam, tadantassa vaṇṇassa viññeyyam "rājassi nāmhi" 223rājina.

18. Nānubandho.

Nakāro anubandho yassa, so antassa hoti "gossā vaṇa" 132gavāssam.

19. Tānubandhānekavaṇṇā sabbassa.

Takāro-nubandho yassa, so-nekakkharo cādeso sabbassa hoti "imassānitthiyam te" 2128esu, "nāmha-nimi" 2126anena.

20. Nakānubandhādyantā.

Chatthīnidditthassa nānubandhakānubandhā ādyantā honti "brūto tissiṇa" 636bravīti, "bhūssa vuka" 617babhūva.

21. Mānubandho sarānamantā paro.

Makāro-nubandho yassa, so sarā namantā sarā paro hoti "mañca rudhādīnam" 5-19rundhati.

22. Vippatisedhe.

Dvinnaṃ sāvakaśānamekatthappasaṅge paro hoti. Yathā dvinnaṃ tiṇṇaṃ vāpurisānaṃ sahappattiyam paro, so ca (gacchati) tvaṃ ca (gacchasi, tumhe) gacchatha. So ca (gacchati,) tvaṃ ca (gacchasi,) ahaṃ ca (gacchāmi, mayam) gacchāma.

23. Saṅketo-navayavo-nubandho.

Yo navayavabhūtosāṅketo, so-nubandhoti nātabbo, "lupitādīnamāsimhi" 2-57kattā. Saṅketaggahaṇam kiṃ? Pakatīyādisamudāyassānubandhatā mā hotūti. anavayavohi samudāyo... samudāyarūpattāyeva. Anavayavaggahaṇam kiṃ? "Atena" 2-108janena. Imināva lopassāvagatattā nānubandhalopāya vacanamāraddham.

P59 24. Vaṇṇaparena savaṇṇopi.

Vaṇṇasaddo paro yasmā, tena savaṇṇopi gayhati, samca rūpaṃ "yuvaṇṇāname-o luttā" 1-29vākeritam, samonā.

25. Ntu vantumantvāvantutavantusambandhi.

Vantvādisambandhiyevantu gayhati, "ntantūnam nto yomhi paṭhame" 2-215guṇavanto.

Vantvādisambandhīti kiṃ? Jantū tantū.

(Paribhāsāyo.)

26. Saro lopo sare.

Sare saro lopaniyo hoti. Tatri-me, saddhi-ndriyam, nohe-tam, bhikkhuno-vādo, sametā-yasmā, abhibhā-yatanaṃ, puttāma-tthi, asante-ttha.

27. Paro kvaci.

Saramhā paro saro kvaci lopaniyo hoti. So-pi, sāva, yato-dakam, tato-va. Kvacitikiṃ? Saddhīndriyam, ayamadhikāro āparicchedāvasānā, tena nātippasāṅgo.

28. Na dnevā.

Pubbaparasarā dvepe vā kvaci na lupyante, latā iva, late-va, latā-va.

P40 29. Yuvaṇṇāname-o luttā.

Luttā sarā paresam ivaṇṇuvaṇṇānam e-o honti vā yathākkamaṃ.

Tasse-dam, vāte-ritam, no-peti, vāmo-rū, ate-vaññehi, vo-dakam. Kathaṃ "paccorasmin" ti? Yogavibhāgā. Vātveva? Tassidaṃ.

Lutteti kiṃ? Latā iva.

30. Yavā sare.

Sare pare ivaṇṇuvaṇṇānam yakāravakārā honti vā yathākkamaṃ. Byākato, iccassa, ajjhiṇamutto, svāgatam, svāpanalānilam.

vātveva? Iti-ssa. Kvacitveva? Yānī-dha, sū-paṭṭhitam.

31. E-onam.

E-onamyavāyonti vā sare yathākkamam. Tyajja te-jja, svāham so-ham.
Kvacitveva? Puttāma-tthi, asante-ttha.

32. Gossā-vañ.

Sare gossa avañ hoti. Gavā-ssam. 'Yatharīva, tatharive'ti nipātāva, 'bhusāmive'ti
ivasaddo evattho.

33. Byañjane dīgharassā.

Rassadīghānam kvaci dīgharassā honti byañjane. Tatrā-yam, municare,
sammadeva, mālabhārī.

34. Saramhā dve.

Saramhā parassa byañjanassa kvaci dve rūpāni honti. Paggaho. Saramhāti
kiṃ? Tam khaṇam.

35. Catutthadutiyesvesam tatiyapaṭhamā.

Catutthadutiyesu paresvesam catutthadutiyānam tabbagge tatiya paṭhamā
honti. Paccāsattiyā, nigghoso, akkhanti, bojjhaṅgā, setacchattam, daḍḍho, niṭṭhānam,
mahaddhano, yasatthero, apphuḷam, abbhuggato. Esvīti kiṃ? Thero. Esanti kiṃ?
Pattho.

36. Vitisseve vā.

Evasaddē pare itissa vo hoti vā. Itveva, icceva. Eveti kiṃ? Iccāha.

37. E-onama vaṇṇe.

E-onam vaṇṇe kvaci a hoti vā. Disvā yācaka māgate, akaramhasa te, esa attho,
esa dhammo, aggamakkhāyati, svātanam hiyyattanam, karassu. Vātveva? Yācake
āgate eso dhammo. Vaṇṇeti kiṃ? So.

38. Niggahītam.

Niggahītamāgamo hoti vā kvaci. Cakkhum udapādi cakkhu-udapādi, purīmam
jātim purimajātim, kattabbam kusalam bahum. Avamsiroti-ādisu niccam...
vavatthitavibhāsattā vādhikārassa, sāmattiyenāgamova, sa ca rassa sarasseva hoti...
tassa rassānugatattā.

39. Lopo.

Niggahītassa lopo hoti vā kvaci. Kyāham kimahamsāratto samratto. Salle kho-
gantukāmo gantumanoti, ādisu niccam.

40. Parasarassa.

Niggahītamhā parassa sarassa lopo hoti vā kvaci. Tvam-si tvamasi.

41. Vagge vagganto.

Niggahītassa kho vagge vagganto vā hoti paccāsattiyā. Taṅkaroti tam karoti,
taṅcarati tam carati, taṅṭhānam tam ṭhānam, tandhanam tam dhanam, tampāti tam pāti.
Niccam padamajjhe gantvā, kvacaññātrapi santitṭhati.

42. Yevahisu ño.

Ya eva hi saddesu niggahītassa vā ño hoti. Yaññadeva, taññeva, tañhi, vātveva?
Yam yadeva.

43. Ye samssa.

Samśaddassa yam niggahītam tassa vā ño hoti yakāre. Saññamo samyam.

44. Mayadā sare.

Niggahītassa mayadā honti vā sare kvaci. Tamaham, tayidam, tadalam. Vā
tveva? Tam aham.

45. Vanataragā cāgamā.

Ete mayadā ca āgamā honti sare vā kvaci. Tiyaṅgikam, ito nāyati, ciṇṭivā,
tasmātiha, nirojam, puthageva, idhamāhu, yathayidam, attadattham. Vā tveva?
Attattham. 'Atippago kho tāvā'ti-paṭhamanto pagasaddova.

46. Chā lo.

Chasaddā parassa sarassa lakāro āgamo hoti vā. Chaḷaṅgam, chaḷāyatanaṃ.
Vātveva? Cha-abhiññā.

47. Tāḍamināḍini.

Tāḍamināḍini sāḍhūni bhavanti. Taṃ iminā tāḍaminā, sakim āgāmi sakadāgāmi, ekam idha aham ekamidāham, samvidhāya avahāro samvidāvahāro, vāriṇo vāhako, valāhako, jīvanassa mūto jīmūto, chavassa sāyanam susānam, uddham khamassa udukkhalam, pisitāso pisāco, mahiyam ravatili mayūro, evamaññepi payogato-nugantabbā, paresam pisodarāḍimivedam daṭṭhabbam.

48. Tavaggavaraṇānam ye cavaggabayaṇā.

Tavaggavaraṇānam kvaci cavaggabayaṇā honti yathākkamam yakāre. Apuccaṇḍatāya, taccham, yajjevam, ajjhattam, thaṇṇam, dibbam, payyosanā, pokkharāṇṇo. Kvacitveva? Rattiyā

49. Vaggalasehi te.

Vaggalasehi parassa yakārassa kvaci te vaggalasā honti. Sakkate, paccate, aṭṭate, kuppate, phallate, assate. Kvacitveva? Kyāham.

50. Hassa vipallāso.

Hassa vipallāso hoti yakāre. Guyham.

51. Ve vā.

Hassa vipallāso hoti vā vakāre. Bavhābāḍho bavhābāḍho.

52. Tathānarānam taṭṭhaṇalā

Tathanarānam taṭṭhaṇalā honti vā. Dukkaṭam, aṭṭhakathā, gahaṇam, paligho, palāyati. Vātveva? Dukkataṃ, Kvacitveva? Sugato.

53. Saṃyogādi lopo.

Saṃyogassa yo āḍibhūto-vayavo tassa vā kvaci lopo hoti. Puppham-sā jāyate-gini.

54. Vicchābhikkhaññesu dve.

Vicchāyamābhikkhaññe ca yam vattate, tassa dve rūpāni honti. Kriyāya guṇena dabbenā vā bhinne atthe byāpitumicchā vicchā. Rukkham rukkham siṇcati, gāmo gāmo ramaṇiyo, gāme gāme pāṇiyam, gehe gehe issaro, rasam rasam bhakkhayati, kiriyaṃ kiriyaṃ mārabhate.

Atthiyevā-nupubbiyepi vicchā mūle mūle thūlā, agge agge sukhumā, yadi hi ettha mūlaggabhedo na siyā, ānupubbiyampi na bhavēyya. Māsakam māsakam imamhā kahāpaṇā bhavanthānam dvinnam dehīti māsakam māsakamiccetasma vicchāgamyate, saddantarato pana imamhā kahāpaṇāti avadhāraṇam. Pubbam pubbam pupphanti, paṭhamam paṭhamam paccantītyatrāpi vicchāva. Ime ubho aḍḍhā katarā katarā esam dvinnamaḍḍhatā, sabbe ime aḍḍhā katamā katamā imesam aḍḍhutā ihāpi vicchāva.

Ābhikkhaññam ponopuññam pacati pacati, papacati papacati, lunāhi lunāhitvevāyam lunāti, bhutvā bhutvā gacchati, paṭapaṭā karoti, paṭapaṭāyati.

55. Syāḍilopo pubbassekassa.

Vicchāyamekassa dvitte pubbassa syāḍilopo hoti. Ekekassa. Katham matthakamatthakenāti? 'Syāḍilopo pubbassā'ti yogavibhāgā, nācātippassaṅgo yogavibhāgā itṭhappasiddhīti.

56. Sabbāḍinam vītiḥāre.

Sabbāḍinam vītiḥāre dve bhavanti pubbassa syāḍilopo ca. Aññamaññassa bhojakā, itarītarassa bhojakā.

57. Yāvabodham sambhame.

Turitenāpāyahetupadassanam sambhamo, tasmimsati vatthu yāvantehi saddehi so-ttho viññāyate, tāvanto saddā payujjante. Sappo sappo sappo, bujjhassu bujjhassu bujjhassu, bhinno bhikkhusaṅgho bhinno bhikkhusaṅgho.

58. Bahulam.

Ayamadhikāro āsatthaparisaṃmattiyā. Tena nātippassaṅgo itṭhappasiddhi ca.

Iti moggallāne byākaraṇe vuttīyam Paṭhamo kaṇḍo.

Sandhi Rules

1.26 Sare Sare Ipaniyo hoti.
The vowel is to be cut off in the vowel

1.27 2 $V_1 + V_2 \rightarrow V_1$
Pubbapam sara dwe pi va kvaci na lupyante

28
29 $V_1 + i / \bar{i} \rightarrow e$ $V_1 + u / \bar{u} \rightarrow o$ SR la. $V_1 + i / \bar{i} \rightarrow e$ 1b. $V_1 + u / \bar{u} \rightarrow o$

30 $i / \bar{i} \rightarrow y$ $u / \bar{u} \rightarrow v$ 2a. 2b

31 $e \rightarrow y$ $o \rightarrow v$ 2a. 2b

32 2^b $go + V_2 \rightarrow gav + V_2$

33 4 $SV_1 + C_2 \rightarrow LV_1 + C_2$ 5. $LV_1 + C_2 \rightarrow SV_1 + C_2$

34 7 $V_1 + C_2 \rightarrow V_1 + (C_2)^2$

35 6. $V_1 + C_2 \rightarrow V_1 + (C_2)^2$

36 2^a $iti + eva \rightarrow itreva / icceva$

37 7 $e / o + V_2 / C_2 \rightarrow a + V_2 / C_2$ or no change. eg. $eso + tattho \rightarrow esa + tattho$

38 13 $SV_1 + V_2 / C_2 \rightarrow SV_1 + m + V_2 / C_2$

39 14 $SV_1 + m \rightarrow SV_1$

40 15 $m + V_2 + C_2 \rightarrow m + C_2$ or same as 1.44

41 17 $m + C_2 (vagga) \rightarrow \text{Final } C (vagga) + C_2 (vagga)$

42 18 $m + ya / eva / hi \rightarrow \tilde{n} + ya / eva / hi$ or no change external sandhi

43 19 $Sam + ty \rightarrow sam + ty / sa\tilde{n} + ty$ internal sandhi same

44 20 $m + V_2 \rightarrow m / y / d + V_2$ or no change external sandhi

45 3. $V_1 + V_2 \rightarrow V_1 + V / n / t / r / g$ external sandhi

46 3^a $Cha + V_2 \rightarrow cha + ! + V_2$ or no change $cha - abhi\tilde{n}\tilde{n}\tilde{a}$

47

48 8. $C_1 (t-vagga) + y \rightarrow C (C-vagga)^2$

49 9. $C_1 (o-vagga) + y \rightarrow C (o-vagga)^2$

50 10. $h + ty \rightarrow yh$

51 11. $h + v \rightarrow vh$

52 12. $T \rightarrow \bar{T}$ $Th \rightarrow \bar{Th}$ $cn \rightarrow \bar{n}$ $dr \rightarrow \bar{l}$

53 16. $m + V_2 + (C_2)^2 \rightarrow m + C_2$ eg. $puppham + assa \rightarrow puppham\tilde{s}\tilde{a}$

54

55

56

57

58

Formal Interpretations

P1

1. Commented unit - Samvannetabba - Sutta - Rule A - Sdago
2. Comment unit - Samvannā - Utti - Explanation Akarādyo
3. Udaharana - Examples Aā ... 12am

For Pāli Grammatical Rules it should have these six types of attribute / factors / qualities.

1. Appa-akkhara - Conciseness
2. Asandiḍḍha - Non-ambiguity
3. Sāraṭṭha - Significance of each and every words
4. Sabbato mukha - Comprehensiveness
5. Akkhobha - Validity
6. Anavajja - Lack of unintended sense

There are six types of Grammatical Rules

1. Saññā Definition of terms
2. Paribhāsāyo General Rule

Maggallānabyākaraṇam

1. Pathamo saṇṇādikando

P 1.

Siddhamiddhagunam sādhu, namassitvā tathāgataṃ;
Saddhamma saṅgham bhāsiṣṣam, māgadham saddalakḥhanam.
bhāsiṣṣam → /bhās + a + it + ssam fut 1st sg

Inserted Aham → bhāsiṣṣam ASV I will say

Sadda + lakḥhanam → B A A language + rules (sutta) → the law of language

Saddalakḥhanam → bhāsiṣṣam 10V

māgadham → magattha + na at follow saddalakḥhana belonging to the country

māgadham → saddalakḥhana 1AD the law of language belonging to the country Magadha

Saddhamma saṅgham → Saha + (dhamma + saṅgha) Bahubbhi A+B → AB Dvanda Comp. one having the A with him/her/it

Saddhamma saṅgham → tathāgataṃ 1AD The Lord Buddha having the dhamma and saṅgha with him

tathāgataṃ → namassitvā 10V having paid homage to the Buddha

namassitvā → bhāsiṣṣam ADV having paid homage I will say

Sādhu ind. well → namassitvā ADV

Siddhamiddhagunam → Siddham + (iddha + guna) tathāgata perfect quality

iddhagunam → tathāgataṃ 1AD Buddha having the perfect quality

Siddham → tathāgataṃ 1AD Buddha who was (accomplished person)

I having paid homage well to the Lord Buddha, who was accomplished, and having the perfect quality, and having the dhamma and saṅgha with him, will say the Rules of Language belonging to the country Magadha.

The structure patterns.

1. Sutta - Rules 1. A-ādayo ... vanna.
2. Vutti - Explanation Akāraḍayo ... nāma honti.
3. Udāharana - Examples Aāiīuū ... sa ha !a am.

For the Sutta (Rules) it must had these six factors/qualities

1. Appa-akkhara - Conciseness 簡潔 簡短
2. Asandiḍḍha - Non-ambiguity 不曖昧的語意或文句意思
3. Sārattha - Significance of each and every words 每個字有
4. Sabbato mukha - Comprehensiveness 廣泛包含. 綜合
5. Akkhobha - Validity 正確 合法 規則
6. Anavajja - Lack of unintended sense 無歧義

literal 照字面, 字面, 字面, 字面 imply 暗示, 暗示, 暗示, 暗示

Moggallāna byākaranani 1.8.03 P3 1AD

Siddhamiddhagunam $\rightarrow$ tathā

sadda लक्खणम् → phāṣissarī 10 v language A+B → B (surta rules)
+ Nāsi → phāṣissarī nāsi lakhanam the rules of language.

insert Ahain $\rightarrow$ bhāṭṣaṇi ASU

SD
Māgadham (n) follow sadda lakkhamam
→ sadda lakkhamam, 100.

Magadha + na

I will say the ^{local} ~~rule~~ of language belonging to the country
magadha.

Sakra + A $\rightarrow$ B - Lord Buddha

Siddhamma + Seingha) $A \vee B \rightarrow AB$

Sakur + dhanna

Saddharma sangha $\rightarrow$ tathāgata (B.D.)

The Lord Buddha having the dharmas a Saighe with him.

tathāgatani $\rightarrow$ namsi tui 10 V

I having paid homage ^{well} to the lord Buddha ^{who has accomplished} ~~and~~ having the
dhamma & saṅgha with him will say the ^{rule} law of language
belonging to the country magedha.

3rd hr well $\rightarrow$ massive ADU
in week)

namasciton → phasissain ADV

accomplish perfect quality
iddha gūṇa → Buddhā
Aned + Asub → B
The one having the perfect quality. 1AD

iddagunam $\rightarrow$ *

sidha accomplished person $\rightarrow$ tathagata / AD

P 2

pattern of structure.

- 1) Rules (Butla) 1. A - ādayo titalisa vanna
2) Explanation (Vatti) akāradayo ... ~~hānā~~ hānā hānti
3) Ex^{am} ~~am~~ ples udā harana A āā ... leam.

1. ^{简明} Conciseness (appa - akkhara)
2. ^不 non-ambiguity (asandiddha)
3. Significance of each ^{and every} _{words} (saratttha)
- 4) Comprehensiveness (sabbato mukha)
广泛 (综合)

5. Validity
正确性 条件

akphobha

6. lack of unintended / sense ^{意旨} anava ja ^{unblamable}
no imply sense with proper intention ^{intent sense}

no imply sense with proper intention

每天中午吃午饭，一天中吃饭的气氛是好了。
 中午时间 是吃午饭的时候。停止工作

Literal Sense

Simple Sense

東三

宋 史

平定波德日

附註

王 翰

最重 最重

品名

日本

① ^(nt) Akārādayo ^(m) niggahitāntā ^(nt) tecaṭṭaṭṭisa + akkharā

^(m) Vannā ^(letter, quality, caste, sort, colour, appearance)

^(nt) nama ^(name, noun)

^(m) honti are

vannā → konti, ASV

A ādayo + ṭaṭṭisa + vannā

vanneti describe, explain, praise, comment on extol.

1) ^(m) A + kārā ^(deed, service, act of homage) ^(in comp. ratha kārā: marker)

akara → ppr. a-karoti

^(m) kara hand, ray.

kārā (nt) prison; jail

^(m) kārī deer

^(m) kārī an elephant

^(m) ādi starts those having the beginning as —

2) ^(nt) Niggahita nasal in + anta (m) the end

anta kara (a) putting an end to.

3) ^(forty) te-cattāṭṭisa ^(f) (f) forty three

akkharā ^(m) akkhara a. rough, hard, sharp, painful

te cattāṭṭisa → each letter of the Pāli Alphabet

^(sg) tecaṭṭaṭṭisa + ^(pl) akkharā

Arun + Asub

4.8.03

Saṃvānhetabbā - rule

Saṃvānanā - Explanation

a-ādayo → (a) ādi ^{nominal stem}

a-kārādayo → a-kāra + ādi

FI ^{nominal-stem sense} ^{comment} ^{indication (nama-linga + Lasānavaṇṇā)}
P2a ^{nominal} a-ādayati a-kārādayo has the sense letter A

The phrase 'a-kārādayo' indicates that 'A' of A-ādayo has the sense "the letter A"

imply sense

ordinary Explanation
P6 C12 niggahitāntā →

because ~~as~~ besides Pali start with A other such as saṃkīrt etc also start with A, to differentiate the end in

the phrase "niggahitāntā" indicates that other letter coming after pure nasal should not be counted (as akkhaṃ vanna)

~~tea~~. (ti) tālisa - (te) cattāliśa

C11

the part ~~te~~ cattāliśa of ti tālisa

is a synonym of ~~te~~ cattāliśa meaning 40

The part 'cattāliśa' of 'te cattāliśa' indicates that 'tālisa' of 'ti tālisa' is a synonym of 'cattāliśa' meaning forty

4.8.03

cio-akkhara

tītālisa ti te cattālisa kkhāra

The phrase "akkāra" indicates that ⁽²⁴⁵⁾ means
the letter. ^{tītālisa} refers to the

Vanna - vanna no explanation

nāma hont;

tītālisa

— should not be use
vanna but to use NID

the phrase "nāma hont;" indicate that
"tītālisa" is related to "vanna" in NID relation.

Relational Comment.

Indeclinable nāma is like a direction ^{sign post} signboard.

if you can judge from the context, whether the
nāma is inserted or not, NID means NID,

NID means NID.

Inst sg Tena kvattho? where (in which rule) is the application with this "sutta"?
 Inst sg Tena → hoti IMP is with this "sutta"

SD Loc nt sg kva → hoti Loc kim + va → kva in which rule is / where is

m sg attho → hoti ASV the use is / the application is
 "E onā mavanne" 1.37 in chapter 1 Rule NO 37. E-onāma vānne is at the

The sentences "Tena kvattho? E onā mavanne" 1.37 indicates that "where is the application of this rule? in chapter 1 Rule NO. 37 E onāma vānne" are ordinary explanation Bhāvattho samvāsanā.

Titālisāti vacanam katthaci vanna lopam nāpeti.

nom sg titālisāti → vacanam IAD the word "titālisati"

nt sg vacanam → nāpeti ASV the word causes to know

Loc katthaci → nāpeti Loc katthā → katthā + ci → katthaci know somewhere

m sg vanna + lopa elision of the letter vanna lopam → nā ov elision of letter

The word 'titālisāti' causes to know the elision of letter somewhere.

Tena 'patisaṅkhā yoniso' ti - ādi siddham. The word of which the form having the beginning as the phrase 'patisaṅkhā yoniso' is accomplished by the word titālisati vacanam.

nt sg Tena → siddham IMP is accomplished by the word 'titālisati'
 nom patisaṅkhā yoniso, (nt) nom
 nt sg - ādi → siddham ASV or NIO The form having the beginning of 'patisaṅkhā yoniso' is accomplished.
 Patisaṅkhā yoniso' ti + ādi siddham

Rule Comparison the sutta with the six factors / attributes

A-ādayo titālisā vanna

1. Conciseness It is really short enough
2. Non-ambiguity the talisa does not agree but if the author intention to highlight the elision of letter somewhere
3. Significance of each and every word Every words has it meaning nothing can be removed
4. Comprehensiveness The term 'Vanna' will be use in over the whole book
5. Validity No more or No less just right.
6. Lack of unintended sense titālisā is used to limit the scope of Alphabet.

This sutta conforms to all attribute of a given sutta.

6.8.03

P1

? a tana (m)
ind. a - nom

second kaccas
only short e

double constant short

o - long

o double short.

and modg/

e short long

e ~~long~~ only follow by double const.

o short

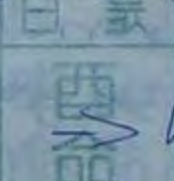
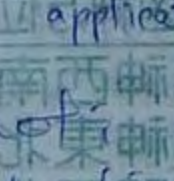
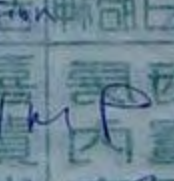
Conson follow by a because late grammar
think that constant ~~are~~ are not able to pronounce
by itself.

ind. 1st 2nd
Tena Kvaattho
Kvaattho
in this where use

inserted
hoti from
is

in which rule
In which rule is the use with this "sutta"?
where is the rule's apply?

in this "sutta" where is the use
where is the rule with this "rule"
application

 Tena Kwa attlo	 Kwa attlo	 Kwa attlo	 Kwa attlo	 Kwa attlo	 Kwa attlo	 Kwa attlo	 Kwa attlo
---	---	---	--	---	---	---	---

華華堂
Man Hua Tang

香港正宗《吉勝》日歷
Hongkong Zhengzhong Jisheng Bili

68.03

another rules

E.O. nam avanne?
tetter

8 kinds of sutra rules? $\Rightarrow$ in our volume

1) same a definition of terms.

2) परिभाषा = General Rule in many topic noun PD SD Verb Part etc.

наре f.

the word ^{speech} causes to know
Va Canam → Napeṭi ASV

the student of grammar is the
vanna lopa letter elision. ~~the~~ elision of letter ~~to~~
→ नाना ओ ओ

$$K_{\text{im}} + \pi^2 k_g$$

Kattha + c
where

→ $\hat{n}_{\text{apet}} \ll \text{loc}$

the speech word cause to know the elision of letter somewhere

$$f_1 + \bar{a} \text{ lise } f_1$$

De Camera

The "twelve titration" causes to know the elision of letter somewhere.

亥 申 酉 未 午 巳 辰 卯 寅 丑 子
 中 凶 吉 吉 吉 凶 中 中 中 中 吉 凶

The words "tita lisa ti" causes the
 blessing of better somewhere

宜 日 直 建 郊
 亥 子 丑 寅 卯 辰 巳 午 未 申 酉 戌

亥 子 丑 寅 卯 辰 巳 午 未 申 酉 戌

® 堂華蘇
gnaT suH nam

香港正宗《吉麟》日選
HongKong ZhengZong Jisheng Ri

P25

ab) NOM
case sg

Siddhanti

the one who accomplished

pat:saṅkhā yoniso 'ti + tāl | nt sg → B

Amob + Asub

The one having the beginning as the phrase
the word form of which the beginning is "patisankhāyavāso"

adi $\rightarrow$ siddein ASV or KPO

relates to
titration -
vaccines

Tena $\rightarrow$ Siddhain Imp

the form having the beginning as patisaṅkha yonisoti
is accomplished by this word ti-tāṭisa vacanāni

Wid

patisaṃkhā → pati + saṃ + jkhā + ya

(12) $D_{A_{ij}}$ - are also ordinary exponents

2) Iena kva ttho? Siddhanti (12)

~~ordinary~~ ordinary explanations

[illegible]

® 堂 華 蘇
Soo Hwa Tang

BER

6.8.03 P4

A ādayo titāṭisa vanna

titāṭisa is not agree non ambiguity but
→ He purposed of author

titāṭisa is use to limit the Pat.
letter only
Lack of unintended sense

A ādayo ^{IAD}titāṭisa ^{MID}vanna

The Forty three letters of which the beginning is
the letter A are vanna by name

The sentence "Tena'pat.'ti 'Siddhain" indicate that

"translation of whole sentence"

月小
三日
亥戌酉申
凶吉中吉
猪日衝蛇生年
貴時未申
人
堂®
tua Tang

TUESDAY
星期二
日二廿
亥未申酉戌
中中中吉吉中中凶吉凶吉凶
申未戌酉
貴人
堂®
tua Tang

2. Dasādo sarā The Ten letters of the beginning part are sarā by name.

ādo → dasa WHP ten of the beginning part

Dasādo → sarā NID

Tatthādimhi dasa vanna sarā nāma hoti. In the beginning part of the 43 letters, ten letters are sarā by name. Ten letters of the beginning part of the 43 letters are sarā by name.

M ^{NOM} pl Vanna → hoti; DASD-P letter are

m ^{NOM} pl Sarā(nāma) → hoti; DASD-S sarā by name

^{SD} Tattha ⁴³ letters Tattha → ādimhi WHP in the beginning part of the 43 letters

M ^{LOC} sg ādimhi → dasa WHP ten of the beginning part

^{NOM} pl dasa → vanna IAD ten letters a

ādo tattha C11 contextual sense indication and C12 ordinary explanation

The phrase tattha indicates that ādo of the ^{Sutta} rule means the beginning initial part of those very 43 letters.

Dasādo ādimhi dasa C1 Sandhi indication

The phrase ādimhi dasa indicates that dasādo is a sandhi combination of dasa + ādo SR1

Dasādo ādimhi the phrase ādimhi indicates that the stem of ādo is ādi (not āda) C2a Nominal Stem indication and the case of ādo is locative singular (not nominative) C2c Nominal Case indication.

Dasādo vanna C10 contextual sense indication

The phrase vanna indicates that dasa means 10 letters.

nāma hoti Relational comment The phrase nāma hoti indicates that dasa is related to sarā in NID relation.

Tena kvattho? ^{inserted.} 'Saro lopo sare' 1.26 iccādi. → itī + ādi
^{kvā} ^{hoti} ^{attho} ^{Tena} ^{attho} ^{Tena} ^{hoti} ^{ādi}
 where is the use with this sutta? The application with this sutta is at those

having the beginning as 'saro lopo sare' 1.26. Tena → hoti IMP

KVā → hoti LOC attho → hoti ASV 'saro' iccādi → hoti LOC

8.8.03

Moggallāna byākaranam

P5

3. Dvedue ^{NID} Sarā Every pair of vowels are savannā by name.

Tesu dvedue Sarā savannā nāma honti Among those ^{vowels} Sarā every pair are vowels are savannā by name.

Amad + Asub → Asub
sa + vanna

Samāna + vanna

Sarā → honti DASD-P sarā/vowels are

Savannā → honti DASD-S ^{similar letter} savannā by name

Tesu → dvedue COI

every pair among the ten ^{Sarā} vowels

dvedue → Sarā IAD

every ^{couple} pair of ^{Sarā} vowels

dve 100 Sarā 23 and
dvedue Sarā e (dve anā) 2
Savā 2

Dvedue Tesu Sarā CIO contextual sense indication

The phrase Tesu Sarā indicates that dvedue refer to ^{vowels} Sarā

nāma honti: Relational comment The phrase nāma honti indicates that dvedue is related to savannā in NID relation.

Tena khattho? ^{Inserted} hoti | "vannaparena savannopi" 1.24 Tena attho hoti; ^{following text}
kva hoti attho Tena where is the application with this sutta? The application with this sutta
hoti he sutta is at "vannaparena savannopi" 1.24.

Tena → hoti IMP kva → hoti LOC attho → hoti ASU 'vanna etc' → hoti LOC

4. Pubbo ^{NID} rasso The former of every pairs of vowels is rassa by name

8.8.03

11.8.03

Tesu dvīsu yo yo pubbo, ^{Inserted} so so rassasāṇṇo hoti ^{hoti} out of those pairs (of vowels) every one which is the former is ^{the one having the name} rassasāṇṇo as 'Rassa'.

vowels Tesu → yoyo WHP - every one (of those vowels)

pair dvīsu → Tesu IAD ^{he} at pairs of vowels

yo yo → ^{hoti} pubbo DASD-P every one which is the former

Pubbo → hoti DASD-S

Sogo → hoti DASD-P

rassasāṇṇo → hoti DASD-S ^{the one} is having the name as 'Rassa'.

Amad + Asub → B A sāṇṇa

rassa + sāṇṇa

Sarā

Savanna

Similar letters

Savanna

Sarā

Savanna

rassa

ā

ī

ū

ē

o

o

11.8.03

Moggallānabhyākaraṇaṇi

P6

Puppo Tesu dvīsu yoyo pupbo *CIO contextual sense indication*
 the phrase Tesu dvīsu yoyo pupbo indicates that pupbo means every
 former ones of pairs of vowels.

nominal
stem
rasso is rassa
rasso to rassa
CIO
contextual

rasso so so rassasañño hoti *(2b Nominal stem sense indication)*
 The phrase so so rassasañño hoti indicates that the stem rasso
 has the sense as 'the name 'rassa'.

pupbo rasso yoyo pupbo so so rassasañño hoti *3. Relational Comment*
 The phrase yoyo pupbo so so rassasañño hoti indicates that Pupbo is
 related to rasso in Nominal Identity Denominative relation.

NID
 5. Paro dīgho The latter of every pairs of vowels is dīgha by name.

Tesveva dvīsu yoyo paro, <sup>inserted
hoti</sup> so so dīghasañño hoti. Out of just those
 pairs (of vowels) every one which is the latter, is the one having
 the name as 'dīgha'.

nt ^{Loc} sg Tesu → yoyo *WHP* every one of ^{those} (the vowels)
 cc ^{cc} sg dvīsu → Tesu *IAD* the pair of vowels
 nt ^{nom} sg yoyo → hoti *DASO-P* every one is
 m ^{nom} sg paro ^{dīgha} pupbo → hoti *DASO-S* the latter is
 m ^{nom} sg so so → hoti *DASD-P*
 m ^{nom} sg dīghasañño → hoti *DASD-B* is the one having the name as 'dīgha'
^{Amid + ASub → B of sañña}
 dīgha + sañña → ^B ^{Amid} ^{ASub} the latter of ^B savanna having the name as dīgha

Paro The phrase Tesveva dvīsu yoyo paro indicates that Paro means every
 & latter ones of pairs of vowels is *CIO contextual sense indication*

nominal
stem
nominal
case

The phrase so so dīghasañño hoti indicates that the stem dīgha
 has the sense as 'the name 'dīgha' *(2b Nominal stem sense indication)*

The phrase yoyo paro, so so dīghasañño hoti indicates that Paro is
 related to dīgha in NID Nominal Identity Denominative Relation.

3 Relational comment

11.8.03

6. ^{NID} Kādayo byañjanaṁ The letters having the beginning as the letter k are byañjana by name.

kakārādayo vannaṁ niggahitapariyantaṁ byañjanasaññā honti.
The letters having the beginning as the letter k and ^{having final} the end as the pure nasal are those having the name as byañjana.

^{m Nom Pl} kakārādayo → vannaṁ ^{IAD} the letters having the beginning as the letter k
^{m Nom Pl} niggahitapariyantaṁ → vannaṁ ^{IAD} the letters having the ^{final} end as the pure nasal
^{m Nom Pl} vannaṁ → honti ^{DASD-P} the letters are
^{m Nom Pl} byañjanasaññā → honti ^{DASD-S} are those having the name as byañjana.

^{Asub + Amed → Asub m sg} ka + karaṇa the letter k
^{Amed + Asub → B of ādi} kakāra + ādi ^{vanna} those having the beginning as letter k
^{(or) Amed + Asub → B of pariyaṇṭa} niggahita + pariyaṇṭa ^{vanna} those having the ^{final} end as the pure nasal.
^{Amed + Asub → B of saññā} byañjana + saññā ^{vanna} those having the name as byañjana.

2. Kādayo kakārādayo ^{C26 Nominal stem sense indication} The phrase kakārādayo indicates that ^{the stem} ka + kādayo has the sense letter k.

4. The phrase kakārādayo indicates that ^{Kādayo} the ~~stem~~ is a sandhi combination of ka + ādayo SRI ^{C1 sandhi indication}

5. Kādayo vannaṁ ^{C10 contextual sense indication}
The phrase vannaṁ indicates that ^{vanna} kādayo means the letter.

6. The phrase niggahitapariyantaṁ indicates that the list of consonants end with the pure nasal ^{C12 ordinary Explanation}

^{nominal stem nominal case} 7. byañjanaṁ byañjanasaññā honti ^{C26 Nominal stem sense indication}
The phrase byañjanasaññā honti indicates that the stem byañjana has the sense as 'the name 'byañjana'.

8. Kādayo byañjanaṁ kakārādayo vannaṁ byañjanasaññā honti ^{B Relational Comment}
The phrase kakārādayo vannaṁ byañjanasaññā honti indicates that Kādayo is related to byañjanaṁ in NID Nominal Identity Denominative Relation.

- ① kādayo kakārādayo ^{C2a} Nominal stem indication The phrase kakārādayo indicates that kādayo has two noun stem ka & ādi.
- 3 The phrase kakārādayo indicates that the word kādayo is a Bahubbhīhi compound having two members, ka & ādi.
- Amod + Asub → B ^{C5b} Compound content indication
Amod → Asub Identity relation B → Asub Genitive Relation

7. ^{IAD} Pañca ^{NID} pañcakā vaggā Five penta are vagga by name.

kādayo pañca pañcakā vaggā, nāma honti. Five penta having the beginning as the letter k are vagga by name.

- m ^{Nom} pl Kādayo → pañcakā ^{IAD} penta having the beginning as the letter k
- m ^{Nom} pl pañca → pañcakā ^{IAD} 5 penta
- m ^{Nom} pl pañcakā → honti ^{DASD-P} penta are
- m ^{Nom} pl Vaggā (nāma) → honti ^{DASD-S} penta are vagga by name
- Amod + Asub → B ^{pañcakā penta}
ka & ādi → Asub the one having the beginning as the letter k.

The phrase kādayo indicates that the vagga must be counted beginning with the letter k. ^{C10} Contextual sense indication

The phrase Vaggā nāma honti indicates that pañcakā is related to Vaggā in ^{NID} Nominal Identity Denominative Relation. ^{Relational comment}

8. ^{NID} Bindu niggahitain The dot is niggahita by name.

yvāyam vanno bindumatto ^{inserted} (hoti). ^{extent} So niggahitasāñño ^{the letter} hoti. The letter which has the dot as the measure, is the one having the name niggahita.

- m ^{Nom} sg yo → vanno ^{IAD} The letter which ^{NID} vanno → bindumatto ^{the letter} having the dot as the ^{extent} measure
- m ^{Nom} sg vanno → hoti ^{DASD-P} The letter has
- m ^{Nom} sg bindumatto → hoti ^{DASD-S} has the dot as the measure/extent.
- m ^{Nom} sg So → hoti ^{DASD-P} It is
- m ^{Nom} sg niggahitasāñño → hoti ^{DASD-S} is the one having the name niggahita
- utti bindu + matto ^{Amod + Asub → B} ^{the one having the dot as the extent/measure}
- niggahita + sāñña ^{Amod + Asub → B} ^{the one having the name niggahita}

Bindu Yvāyam vanno bindumatto c/o contextual sense indication
The phrase yvāyam vanno bindumatto indicates that bindu means just a dot.

niggahitani so niggahitasanño hoti C26 Nominal stem sense indication
The phrase so niggahitasanño hoti indicates that ^{the stem} niggahitani has
the sense as 'the name niggahita'.

The phrase yvāyam vāmo bindumatto, so niggahitasañño hoti indicates that Bindu is related to niggahitani in NID ^{Relational} ~~relation~~ ^{comment}

15/8/19. ^{NID}lyuvannā jhalā nāmassante ^{Inserted.}vattamānā. The letter i and u which exist at the end of the noun are jha and la by name. (may or may not add ^{may or may not add āthakkamāin} in order, in sequence, respectively.)

~~the~~ nāmassa → ante POS (at) the end of the noun
 inserted
 vattamāna → lyuvannā IAD i and u which exist
 (ante → lyuvannā WHP)
 ante → vattamānā LOV which exist at the end

13-8-23 Nāman pāṭipadikam, tassa ante vattamānā ivannuvannā jhalasaññā honti:
yathākkamam. The word nāma means a noun. ^{The letter} i ī and u ū which
exist at the end of that noun ^{in order, consequently} have the name jha and la respectively.

eg. Nāmam → Pātipadikam NIO The word nāma means a noun

m of ²⁰⁰⁰ tassa → ante POS at the end of the noun

m. ^{loc} sg ante → vattamānā ^{LEV} which exist at the end

Apr. in ^{Nbū}PI Vattamānā → ^{The letter}IVannuvannā **AD** iī and ūī which exist

m. ^{NOM} Pi Vaguvuvavvā → konti: ^{The letter} DASD-P iT and Uū are

m ^{nam} pi jhalasāṇā → hanti. **DASD-S** are those having the name jha and la

at sg yathākkamain → herit; ADV are in order / inequ岸ally / successively

$A + B \rightarrow AB$ The letter $A + B \rightarrow AB$
 $i + a + u + a \rightarrow i \bar{i} \text{ and } u \bar{u}$ The letter i and $\bar{i}$ $u + a + u + a$
 $A + B \rightarrow AB$

pha + la pha and la

those having the name Jha and /a

50.
yathā

Loc Aind + B → Aind → B (dative relation)
yathā + kama in accord with sequence in order, sequentially, in accordance with the order

dat kamnasa $\rightarrow$ amurupai REC

$A + B \rightarrow AB$ $A_{sub} + A_{mod} \rightarrow A_{sub}$
 $1 + 4$ $1y + 4aRa$

vatta + māna → vattamāna the one which exist

13.8.03

nāmassa nāman pātipadikam C2b Nominal stem sense indication

The phrase nāman pātipadikam indicates that the stem of nāma of nāmassa has the sense as a noun.

nāmassante tassa ante C1 sandhi indication The phrase tassa ante indicates that nāmassante is a sandhi combination of nāmassa + ante

lyuvannā ante vattamānā Relational comment The phrase vattamānā indicates that ante should be related to inserted text vattamānā in locus verb relation not directly to lyuvannā

The phrase vattamānā indicates that ante is related to lyuvannā in Whole Part Relation

15.8.03 lyuvannā ivannuvannā

① The phrase ivannuvannā indicates that lyu of lyuvannā is a Sandhi combination of i + u $\rightarrow$ lyu C1 Sandhi indication

② The phrase ivannuvannā indicates that lyuvannā has three noun stem i, u and vanna C2a Nominal stem indication

③ The phrase ivannuvannā indicates that ^{the word} lyu ~~of lyuvannā~~ is a Dvanda Compound having two member ^{members} i and u. $A+B \rightarrow AB$

④ The phrase ivannuvannā indicates that the word lyuvannā is a Kammadhāraya compound having two member lyu + vanna. $A_{sub} + A_{mod} \rightarrow A_{sub}$, $A_{mod} \rightarrow A_{sub}$ identity relation.

3 & 4 are C5b Compound content indication

Nominal
stem
nominal
case

Jhalā jhalasāññā The phrase jhalasāññā indicates that the stem jhalā has the sense as the name jha and la. C2b Nominal stem sense indication.

The phrase jhalasāññā honti indicates that lyuvannā is related to jhalā in NID relation Relational comment

The phrase yathākkamam indicates that iṭ and uṭ are called jha and la in order (respectively) C12 ordinary explanation or C2b Nominal stem sense indication

i vanna and u vanna have to take z letter in Rule 24

15.8.03

moggallāna byā karanam

P 11

24 Vannaparena savannopi

Vannasaddo ^{inserted} paro ^{hoti} yasmā, ^{tena} savannopi gayhati. ^{ya} The one ^{para} after ^{yasmā} which
^{hoti} there is a word ^{vannasaddo} 'Vanna', ^{savanna} the similar vowels ^{api} is also ^{gayhati} taken ^{tena} with it.

- M ^{NOM} sg Vannasaddo → ^{hoti} ^{ASV} ^{noun} the word vanna is
 M ^{NOM} sg paro → ^{vannasaddo} ^{IND} ^{behind} after the word 'Vanna'
 M ^{ABL} sg yasmā → ^{para} ^{COC} ^{ya} the one ^{para} after ^{yasmā} which
 M ^{NOM} sg Savanna → ^{gayhati} ^{AOV} ^{passive voice} the similar vowels is taken
 M ^{INST} sg tena → ^{gayhati} ^{IMP} is taken with it.

^{Amod + Asub → Asub}
 Vanna + sadda the word 'vanna'
^{Amod + Asub → Asub}
^{sa} ~~samāna~~ ^(ha) + vanna Similar vowel.

15.8.03

moggalānabyākaraṇam

P12

10 Pitthiyam ^{Following text from Rule 9} Iyuvannā nāmassante ^{inserted} vattamānā. The letter iṭ and uṭ which exist at the end of the noun in feminine gender are Pa by name.

8803
 m ^{Nom} pl Iyuvannā → PO NID The letter iṭ and uṭ are those having the name Pa by
 f ^{Loc} sg itthiyam → nāmassa LOV of the noun in feminine gender
 nt ^{Gen} sg nāmassa → ante POS at the end of the noun
 m ^{Loc} sg ante → vattamānā LOV the one which exist at the end
 m ^{Nom} pl vattamānā → Iyuvannā IAD The letter iṭ and uṭ which exist

8803 Itthiyam vattamānassa nāmassante vattamānā ivannuvannā pasāṇṇā honti. The letter iṭ and uṭ which exist at the end of a noun which exist in feminine gender are those having the name Pa.

f ^{Loc} sg Itthiyam → vattamānassa LOV the one which exist in the feminine gender
 nt ^{Gen} sg vattamānassa → nāmassa IAD the ^{one} noun which exist of a noun
 nt ^{Gen} sg nāmassa → ante POS at the end of a noun
 m ^{Loc} sg ante → vattamānā LOV the one which exist at the end
 m ^{Nom} pl vattamānā → Ivannuvannā IAD The letter iṭ and uṭ which exist
 m ^{Nom} p ivannuvannā → honti; DASD-P iṭ and uṭ are
 m ^{Nom} p pasāṇṇā → honti; DASD-S are those having the name Pa.

vatta + mānā → vattamānā the one which exist
 (i + vanna) + (u + vanna) → ivanna + uvanna The letter iṭ and uṭ
 Ant + Sub → B vanna iṭau uṭau
 Pa + sāṇṇā → pasāṇṇā those having the name Pa.

Pitthiyam Itthiyam pasāṇṇā C1 Sandhi Indication

The part Itthiyam and pasāṇṇā indicates that Pitthiyam is a Sandhi Combination of Po and Itthiyam.

The phrase ^{phrase} ivannuvannā pasāṇṇā honti ^{text} indicates that the following Iyuvannā ^{is} related to Po in NID. Relational Comment

this and explanation Pitthiyam Itthiyam vattamānassa The phrase Itthiyam vattamānassa indicates that itthiyam should not be directly related to Po Relational comment

the Itthiyam 'ation The phrase Itthiyam vattamānassa nāmassante vattamānā ivannuvannā indicates that Itthiyam is related to following word nāmassa in Locus verb relation. Relational comment. See Locus verb relation rule ^{of the noun in feminine (noun) not verb} ante → ivannuvannā LOV

The phrase Itthiyam vattamānassa (nāmassa) indicates that Itthiyam is related to the following word nāmassa (in Locus verb relation ^{not to Po} ^{Relational Command} not directly related to Po)

18.8.13 The phrase pasāññā indicates that the noun Po has the stem pa is a C2a Nominal stem indication and the noun Po has the nominative case singular number is a C2c Nominal case indication and the noun Po has the sense as the name Pa is a C2b Nominal stem sense indication.

11. ^{Gho + ā} ^{following text} ^{Itthiyam} Ghā (~~Itthiyam~~ nāmassante vattamāno). The letter ā which exist at the end of a noun in feminine gender is Gha by name.

- ^{Num} m sg ā → Gho ^{NID} The letter ā is the one having the name Gha by name
^{Loc} F sg itthiyam → nāmassa ^{LOV} of a noun in feminine gender
^{Gen} nt sg nāmassa → ante ^{POS} at the end of a noun
^{Loc} m sg ante → vattamāno ^{LOV} which exist at the end
^{Num} m sg vattamāno → ā ^{IAD} The letter ā which exist

Itthiyam vattamānassa nāmassante vattamāno ākāro ghasāñño hoti.
 The letter ā which exist at the end of a noun which exist in feminine gender is the one having the name as Gha.

- ^{Loc} F sg Itthiyam → vattamānassa ^{LOV} which exist in feminine gender
^{Gen} nt sg vattamānassa → nāmassa ^{IAD} which exist of a noun
^{Gen} nt sg nāmassa → ante ^{POS} at the end of a noun
^{Loc} m sg ante → vattamāno ^{LOV} which exist at the end
^{Num} m sg vattamāno → ākāro ^{IAD} The letter ā which exist
^{Num} nt sg ākāro → hoti ^{DASD-P} The letter ā is
^{Num} m sg ghasāñño → hoti ^{DASD-S} is the one having the name as Gha
^{Amud + Asub} ^{gā + sāññā} ^{sāñña} ^{the} ^{one} ^{having} ^{the} ^{name} ^{as} ^{Gha}

The phrase Itthiyam vattamānassa nāmassante vattamāno indicates that the letter ā is a letter which exist at the end of a noun in feminine gender is a C10 Contextual sense indication

18508

11099aṭṭāna byākaraṇam

P/14

The phrase ākāro indicates that the noun Ā has the stem ā is a C2a Nominal stem indication and the noun Ā has the nominative case singular number is a C2c Nominal case indication and the noun Ā has the sense as the letter Ā is a C2b nominal stem sense indication.

Gho Ghasaṇṇo the phrase ghasaṇṇo indicates that the noun Gho has the stem gha is a C2a Nominal stem indication and the noun Gho has the nominative case singular number is a C2c Nominal case indication and the noun Gho has the sense as the name Gha is a C2b nominal stem sense indication.

Ghā ākāro ghasaṇṇo C1 Sandhi indication The phrase ākāro ghasaṇṇo indicates that Ghā is a sandhi combination of Gho + ā.

Ghā ākāro ghasaṇṇo hoti The phrase ākāro ghasaṇṇo hoti indicates that ā is related to Gho in NID. Relational comment.

12 Go Syālapane The case ending si in vocative case is Ga byname.

M SG ^{nom} si → Go NID The case ending si is Ga by name

M SG ^{loc} Ālapane → si LOV The case ending si in vocative case.

Ālapane si gasaṇṇo hoti The case ending si in vocative case is the one having the name as Ga.

^{loc} SG Ālapane → si LOV The case ending si in vocative case

^{nom} SG si → hoti DASD-P The case ending si is

^{nom} SG gasaṇṇo → hoti DASD-S is the one having the name as Ga.

^{amod + asub} ga + saṇṇā → ^{si} ga si The one having the name as Ga.

Syālapane Ālapane si The phrase Ālapane si indicates that Syālapane is a sandhi combination of ^{SR3a} si & ālapane C1 sandhi indication

Go gasaṇṇo The phrase gasaṇṇo indicates that the noun Go has the stem Ga is a C2a Nominal stem indication and the noun Go has the nominative case singular number C2c Nominal case indication and the noun Go has the sense as the name Ga C2b nominal stem sense indication.

Moggallāna byā Karamaṇi

18.8.03

P15

Syālapane Alapane si The phrase Alapane si indicates that Alapane is related to si in Locus verb relation. *Relational comment.*

Go Syālapane si gasaṇṇo hoti The phrase si gasaṇṇo hoti indicates that si is related to Go in NID *Relational comment.*

¹⁸
18.8.03 ~~18.8.03~~ in Pāli grammar Nam & Voc. case ending in Singular number is si Plural is yo.
total 14 case ending. Accusative case ending — " am iyo etc.
Inst. nā. hi dat. sa nam Abl. smā hi Gen sa nam Loc. sūmi su
in Chapter 2 First Sutta.

14. Sattamiyaṃ pubbassa

4th Nominal stem ending in a
 1 VOC sg 41 NOM sg 41
 2 ACC am
 3 Inst nā
 4 Dat sa⁴⁴ ya⁴⁴, ssa
 5 Abl smā⁴³, smā
 6 Gen sa
 7 Loc e⁴³, smim

Pl ā⁴¹
 yo e⁴¹
 hi
 nam
 hi
 nam
 su

Next -
 ā, ni⁴²
 ē, ni⁴²

Chaple. 2
 dve dve - kānekesu nāmasmā si yo, am yo, nāhi, sa nam.
 smāhi, sa nam, smim su ||
 nāmasmā
 1) ॐ नमो भगवते वासुदेवाय Date

VOC	Nom sg	si	ॐ	mun
VOC	1 Nom pl	yo ā	ॐ	munago
2 ACC sg	am	ॐ		munim
ACC pl	yo e	ॐ		munago
3 Inst sg	nā	ॐ		muninā
pl	hi	ॐ		munīhi
4 Dat sg	sa	ॐ		munissa
pl	nam	ॐ		munīnam
5 Abl sg	smā	ॐ		munismā
pl	hi	ॐ		munīhi
6 Gen sg	sa	ॐ		munissa
pl	nam	ॐ		munīnam
7 Loc sg	smim	ॐ		munismim
pl	su	ॐ		munīsu

evam kumārī kumārīyo | kanna kannaṇṇoti ||
 etāni Satta dukāni satta vibhattiyo.
 visāgo visa ttīti katvā | ettha siamittī-
 kāra - kāra "kimam sisu"
 2) 200 ti samikē ta tthā



āgama - inserted consonant

unicolor.

Fem gender ending in ā it u ū

VOV
NOM

ā s i i m ū

PI

2 Acc

3 Inst

4 Dat

5 Abl

6 Gen

7 Loc

ya

yā

ya

yā

ya

yā

ya

yā

ya

yā

sg Feminine pronoun p/ta, eta, ima, amy

VOV
NOM

ACC

etissa

etaya

Inst

tissā

tāya

Abl

imāssa

imāya

Dat

tissā

tāya

Gen

tissā

tāya

Loc.

tissā

tāya

46

the one after which there is a word vana

1-12 term

vaanasadda

para

yaama hoti

26-58 rule of Sandhi

13-25 Gen rule

Pancika

the higher sanctified grammar
of gaday

fada ttha tnya abs Der

SD

De-

²
¹
tā_{V.P.} pā_D tthi_D gā₁

SD

Loc sg

$\left(\begin{smallmatrix} \bar{t}a \\ 2 \end{smallmatrix} \right) \left(\begin{smallmatrix} dat \\ 2 \end{smallmatrix} \right) \left(\begin{smallmatrix} th \\ 1 \end{smallmatrix} \right) \left(\begin{smallmatrix} ya \\ 1 \end{smallmatrix} \right)$

chart of linguistics

nesiya

Pāli word to word translation to
myanmar

side B
7 cases

g 15 when something is indicated with
Abl case the process must be
after it.

the process must be after it
in ato

nominal stem ending in a

the one having the letter 'a' as the end
(a kara tanta) + to Abl

namasme → B →

yo vo nol p pl

of three
ending yo

yo main → tā te

whole & tā te
yo

yo cheis to a or e

6/19

when product sign & this product must come with the
adesa

whole word eg yo

adesa the making producing transforming of all

whole
sabbā

the letter 'a' has the effect the transforming

the whole yo
All y + o → yo consequence

s abba + adesa → transforming of all/whole
sabbadesa + attha

Traditional grammar

7 cases only because ~~Atta~~ and vocative are declere
as the same as nominative case.

13. Yam viśeṣa namā ^{ACC} ^{process} ^{which is} ^{adjective} ^{define difference} ^{distinction} ^{ato yonam tate} 241 navānare
 tadantassa vi'dhi nātabbo ^{that ending} ^{the way of} ^{different} ^{which is of difference} ^{adjective} ^{should be known}
 adjective declension is the same as noun declension.

14. Sattamiyam pubbassa ^{of the former in the locative case} ^{of former} ^{just} ^{the action} ^{should be known}
 Sattamīniddese pubbasseva kāriyam nātabbo "saro
 lopo sare" 1.26. Velaggaṇi.
 when something is indicated with ^{only} ^{process} ^{must be before it}
 in the explanation of locative case, just the action of the former
 should be known in sutta 1.26

15. Pañcamiyam parassa. ^{241. Intel}
 Pañcamīniddese parassa kāriyam nātabbain "atoyonam
 when something is indicated with Ablative case, the process
 must be ^{at latter} after it.

17. Chatthi nidditthassa yam kāriyam, tadantassa vānassa
 viññeyyam "rāgassi nāmhī" 223 rājina.
 when something is indicated with Genitive case, the end of that
 letter to be perceived

19. Tānu bandhā neka vaṇḍā sabbassa.
Takara-nubandho yassa, so ^{neka kkhara} cā deṣo
~~antass hoti~~^{antass hoti} sabbassa hoti.

When followed by the letter $\dagger$, ^{many} various letters is the
替換 substitution of (all) whole

When the letter $\dagger$ has the effect the transforming of the
whole (go) y to

a to yonam tā te
41 5011 326022 6011 5211 65

RIS
Antroz

akāgantato ^{IND} nāma smā yonam tā te honti. ya thā kka main

the noun having the letter 'a' as the end. case

Nominal stem ending in letter 'a' if ending yo are change to ā, e respectively.

Nominal stem ending in letter a if ending ya are made
 takāra sabbadesatthā buddhā buddhe a to ti kim?
 Voc pl ā Acc pl e

Kaṇṇāyo | itthiyo | vadhūyo | idha kasmā na bhavati aggayo || avidhāna-
ā. e of ending yo are the after process of nominal stem ending in 'a' ssamattiyā
respectively.

५२ स॥ ॐ ॐ ॐ ॐ ॐ ni nam va

akāraṇta to nāmasmā ni namī tā te vā honti yathā (kamamī) ||
rūpā | rūpe | rūpāni | ato tveva ajjhini ||

Neuter gender stem ending in 'a' if ending in i of neuter gender are change to $\bar{a}$ $\bar{a}ni$ e $\bar{a}ni$ respectively

VOC
Nom pl $\bar{a}$, $\bar{a}ni$ ACC pl e , $\bar{a}ni$

५३ ग२॥ ॐ नमो भगवते वासुदेवाय ॥ smā smim nam

akāraṇtato nāma smā smā sminnamī tā te vā honti kaṇṇamī
buddhā buddhasmā | buddhe buddhasmimī | ato tveva aggis mā
aggisminī ||

Abl sg ā, smā Loc sg e, smim

၄၄၄။ သသ္ဿယ စတုတ္ထိယံ။ sa ssāya catu+thiyā

akārantato parassa sa ssa catutthiyā āyo hoti vā || buddhāya
buddhassa^{6/21} tiyyo tāda t^{7/2}thye yevā yamāyo dissate! kvacideva^{an}ññatth^{7/2}
atottveva isissa | catutthiyāti kimi? buddhassa^{mugham} ~~mugham~~ |
~~atth~~atta^{7/2}thanti atthasaddena samāso ||

sabbāditopi smāsmimi sānam tā te āyā honteva...

yañca... aṇṇatthāpi āgataṃ

yañca... aṇṇatthāpi āgataṃ
tampi

45. ^{ghapa te kasmimi nādīnam ya yā}
ghapa to nādīnam kasmimi yayāṃ honti yathākkamanī ^{kaṇṇāhi}
kaṇṇāya / rattigā / itthiā / dhenuyā / varhuyā / ekasminṭi kim? rattihī ^{nādīnam}
^{feminine gender ending in ā and i uū ending having the beginning as nā}
^{only singular in the former one (sg. no. only) change to gā ya u yā respectively}

46. ssā vā tetimāmūti

ghapa saññehi tetimāmūhi nādīnam kasmim ssā vā honti /
tissā katini / tissā diyaṭe / tissā nissatani / tissā parigga-ho /
tissā patitthitini / tāya vā / evaṃ etissā etāya / imissā imāya /
amūssā amūyā / etehitī kim? sabbāya / nādīnam tveva? sā /
^{pronoun ta, eta, imaṃ, amā, etc. of feminine gender. Singular not which the beginning is nā.}

47. dvādīnam sattarasannam saṅkhyānam ^{number} ^{5m} nuk hoti naimhi vibhattamhi
dvinnam catunnam / pañcannam / evaṃ yāva atthārasannam / ñakāro
ñaccāraṇattho / kakāro antāvayavattho / tena naimhi na diḡho

^{Number beginning from 2 to 17 the native & genitive plural are declined as (n)nam}
^{18 atthārasannam} ^{Kati how many interro. particle}

48. naimhi bahuno katissa ca nuk hoti / pbahunnam / katinnam /

49. cyasaññā tito naimvacanassa naimpānannam hoti / tinnam / tinnannam /
cyāti tinn tissanam /
no 3 M, N, F. ~~no 3 Pl.~~

50. ^{ubhā} ~~ubhā~~ naimvacanassa innam hoti / ~~katinnam~~ / ~~ubhinnam~~
^{ubhā 2nd gen. pl ubhinnam}

51. nāmasmā sassa suvā hoti / buddhassa / dvisakārapāthena siddhe
lāghavatthamidam

- 1) Forty three letters of which the beginning is the ^{vannit} letter A are ^{by} Vanna name.
- 2) The ten letters of the beginning part are sarā by name
- 3) Every pair of ^{vowels} sarā are savanna by name
- 4) The former of every pairs of vowels is rassa by name.
- 5) The latter of every pairs of vowels is dīgha by name
- 6) The letters having the beginning as the letter 'k' are byañjana by name.
7. Five penta are vagga by name.
- 8 The dot is niggahita by name.
9. The letter ī and ū which exist at the end of the noun are jha & la by name.
10. The letter ī and ū which exist at the end of the noun in feminine gender are Pa by name
11. The letter ā which exist at the end of the noun in feminine gender is Gha by name.
12. The case ending si in vocative case is ga by name.

Moggallāna byākaranam

1. Pathamo saññādikando ^{Pathana} First chapter ^{Kandam} having the beginning as ^{saññā}

Saññā Definition of term (Name) 名称 (术语) 专门名称

- 1.1 **Vanna** ^{akkhama} 43 letters from A to am. ^{letters} Alphabet 字母
- 1.2 **Sara** ^{126 etc} First 10 letters of Vanna are vowels 母音
- 1.3 **Savanna** ^{126 etc} Every pair of the vowel is similar letter 相似字
- 1.4 **Rassa** ^{126 etc} Former letter of every pair of Sara short vowel 短母音
- 1.5 **Dīgha** ^{126 etc} Latter letter of Savanna is long vowel 长母音
- 1.6 **Byañjana** ^{133 etc} 33 letters from k to am are consonants 子音
- 1.7 **Vagga** ^{141 etc} Five panta from k to m are 5 group 5 群
- 1.8 **Niggahita** ^{148 etc} The dot ^{(點) 安点} Anusvara 随韵 is pure nasal 纯鼻音 抑制音
- 1.9 **nāma** Noun 名词
 - jha** ^{211 etc} Noun ending in i and $\bar{i}$ $i\bar{i}$
 - La** Noun ending in u and $\bar{u}$ $u\bar{u}$
- 1.10 **Pa** ^{2116 etc} $i\bar{i}$ & $u\bar{u}$ of feminine Noun
- 1.11 **Gha** ^{260 etc} $\bar{a}$ of feminine Noun
- 1.12 **Ga** ^{265 etc} Vocative case ending Si also name Ga

Paribhāsāyo General Rules 共通的规则/条例

1.13

နမသံဃော
 သိဒ္ဓမိဒ္ဓဂ္ဂံ သာဓု၊ အရဟတေ ဝိတထာဂတံ၊
 သဓမ္မသံဃံ အာသိသံ၊ မာဂဓံ သဒ္ဓါလက္ခဏံ။

Date

P 5/4

First chapter of which the beginning is
 1. Pa^(m)thamo Sa^(m)ññādi^(m)ka^(m)ñdo
 သ-ပုဋ္ဌော သုဘဒ္ဓိမ္မော
 Nama^(m)ssa bhagavato arahato sammā sambuddhassa

Date 1.8.03

Siddhamiddhagunam sādhu, namassitvā tathāgataṃ;
 Sadhammasaṅgham bhāsissam, māgadham saddalakkhaṇam
 I having paid homage well to the Lord Buddha, who was
 accomplished, and having the perfect quality, and having
 the dhamma and sangha with him, will say the Law
 of language belonging to the Country Magadha.

(m) Nom

1st Sg

Acc

m Sg

m Acc

m Sg

m Ind

Ger.

PD

M Acc

M Sg

M Acc

M Sg

SD Acc

N Sg

N Acc

N Sg

Aham → bhāsissam ASV I will say
 Siddham → tathāgataṃ IAD Buddha who was accomplished
 iddha^{ppa sikkhā} → tathāgataṃ IAD Buddha having the perfect quality
 sādhu → namassitvā ADV having paid homage well
 namassitvā → bhāsissam ADV having paid homage will say
 tathāgataṃ → namassitvā IOV having paid homage to the Buddha
 Sadhammasaṅgham → tathāgataṃ IAD dhamma and sangha with him
 māgadham → saddalakkhaṇam IAD the law of language
 saddalakkhaṇam → bhāsissam IOV will say the law/Rules of language

ppā sikkhā + A + B → B
 Iddha + guna → tathāgata → A + B accomplished perfect + quality

(m) A + B (m) → A + B
 dhamma + sangha → dhamma ca sangha and one having the dhamma

sa(ha) + dhamma sangha → tathāgata → A + B and sangha with him

(m) belonging
 magadha + na → māgadha belonging to the country magadha

(m) A + B (m) → B of A
 sadda + lakkhaṇa language + Law/Rules

unicolor.

unicolor.

Date

၁) အာဒယောတိတလိသာဝန္တာ
 အာဒယောနိဂ္ဂဟိတန္တာတေဝန္တာလိသ. ဣဒါ
 ဝန္တာနာမ ဟောနိ။ အာဒယော ဣဒါ ၃၂ ဇ္ဇာဒ္ဓါ
 ကဗဂဃင, စဆဓဗျည, ၁၆ ခုပဏ, တထဒဓန,
 ပဗဗဏမ, ယဒါဝဝယဟဋအံ၊ တေနန္တုတ္တော?
 "ဇ္ဇာဒ္ဓါဝန္တာ" ၁၇၂ တိတာလိသာဝန္တာဝန္တာ
 ဝန္တာနာမံ ဣပေတိ။ တေန ပဋိသန္ဓိယောနိယော
 တိအာဒိ သိန္ဓိ။

၁) ဣဒံ ဝေဒမနတ္ထကံ ဝိသိယာယဏာ ကိန္ဓိ ဥပ္ပတ္တိကံ
 ဝါကျ? Idam vacanamanaṭṭhakam vā siyā yatā
 kiñci uppatthakādivākyam?

Translation

Date 4.8.03

1. A-ādayo titālisa vanna. အာဒယောတိတာလိသာဝန္တာ

Forty Three Letters of which the beginning is the letter A are Vanna by name.

A-ādayo → titālisa IAD

titālisa → vanna NID

Akāraḍayo niggahitāntā tēcattālisa-kkarā
 vanna nāma honti

Forty three letters of which the beginning is the letter A and the end is the pure Nasal are Vanna by name.

Akkharā → Honti DASD-P Letters are

Vanna (nāma) → Honti DASD-S Vanna by name / named Vanna

A + kāra → the letter A (letters) those of which the beginning is the letter A

niggahita + antā → akkhara (letters) the one of which the end is the Pure Nasal m.

ti + cattālisa → tēcattālisa + akkhara → 43 letters relation

Akāraḍayo → akkhara IAD Letters of which the beginning is the letter A

niggahitāntā → akkhara IAD Letter of which the end is the Pure Nasal m.

tēcattālisa → akkhara IAD Forty three letters

Akkhara each letter of the Pāli Alphabet

Akāra Letter 'A' amkāra Letter 'm'

ka kāra Letter 'K' Because former grammarian did not think that consonants can be pronounced by itself, so vowel 'a' was added to form the sound.

Analysing the ^{Samvannāna} comment unit with the ^{Samvannāna} commented unit.

Date

Date 4.8.03

~~Comment~~ Explanation

A-ādayo Akārādayo ^{nāmalīngattha samvannāna} Nominal Stem Sense indication ^{P2} C2b

The phrase Akārādayo indicates that the A of A-ādayo has the sense The Letter 'A'.

The phrase niggahitāntā indicates that other letters coming after Pure Nasal should not be counted. (eo akkharā/vanna) C12 Ordinary Explanation Bhāvattha samvannāna

titalisa tecattālisha ^{pariyāyabhidheyattha samvannāna} C11 Synonymic Sense indication

The part cattālisha of tecattālisha indicates that tālisha of titalisa is a synonym of cattālisha meaning 40.

titalisa tecattālisha-kkharā ^{Sarupābhidheyattha samvannāna} C10 Contextual Sense indication

The phrase akkharā indicates that titalisa refer to the letters

nāma honti ^{P1} ^{Sambandha} B3 Relational Comment The phrase nāma honti indicates that titalisa is related to vanna in NID relation. ^{not} N10

68.03 From Aaii... Siddham are ^{Bhāvattha samvannāna} C12 Ordinary Explanation

Format The sentence "Tannāvattho" indicates that "translation" are ^{ordinary} explanation



unicolor.

Date

Sutta Six
Comparison the Rules with the Factors Date 6.8.03

A-ādayo titāliṣa vanna

1. Conciseness (appa akkhara) it is really short enough.
2. Non-ambiguity (Asandiddha) the tāliṣa don't agree with this factor, but it's the author intention to alert that there will be elision of letter somewhere.
3. Significance of each and every words (sārattha) Every words do had it own meaning.
4. Comprehensiveness (Sabbato mukha) The word vanna is ^{used} mentioned throughout all chapter, so it agree to this factor.
5. Validity (AKKhobha) No more no less just right.
6. Lack of unintended sense (Anavajja) titāliṣa is use to limit the scope of letters so that it is clear to know only 43 letters that represents only Pāli Alphabet.

This sutta conforms to all the attribute of a given Sutta.

Aaīīuūēēoō, ka kha ga gha ṇa, ca cha ja jha ña, ta tha da dha na,
ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha !a ari.

In Kaccāyana there are only eight vowels but in Moggallāna there are ten vowels ^{short long short long} e ē o ō.

In Kaccāyana only seven sub group for Simple Active (stem Verbal),
For Moggallāna the fifth type is being divided into two types so there are eight sub group of Simple Active verbal stem formation.



The phrase Aaīī...!a ari (indicates that) are C12 ordinary Explanation

For Consoants ka → ^{unicolor} ari the vowel a is added because former grammarian think that consoants can't be pronounce by itself.

Date

Date 6.8.03

Tena kvaattho? ^{inserted} ^{hoti} ^{in which rule} Where is the application with this ^{use} ^{Rule} sutta? ^{inserted} ^{hoti} ^{in which rule} Where is the application with this ^{use} ^{Rule} sutta? ^{inserted} ^{hoti} ^{in which rule} Where is the application with this ^{use} ^{Rule} sutta? ^{inserted} ^{hoti} ^{in which rule} Where is the application with this ^{use} ^{Rule} sutta?

Nt ^{inst} ^{sg} Tena → ^{inserted} ^{hoti} ^{in which rule} IMP is with this sutta/rule

SD ^{loc} ^{sg} kva → ^{inserted} ^{hoti} ^{in which rule} LOC kim+va → kva in which rule/where is

NT ^{sg} attho → ^{inserted} ^{hoti} ^{in which rule} ASV the use/application is

M ^{sg} ^{nom} kva+attho is a sandhi combination.

"E o na mavanne" ti. 37 Tena attho hoti are Following Text.

The ^{use} application with this sutta is at the 'E o na mavanne'

^{inst} ^{sg} ^{nom} Tena → ^{inserted} ^{hoti} ^{in which rule} IMP

m ^{sg} ^{loc} attho → ^{inserted} ^{hoti} ^{in which rule} ASV

^{loc} "E o na mavanne" ti → ^{inserted} ^{hoti} ^{in which rule} LOC

^{loc} ^{sg} a vanne means the letter A, ^{the usage of the word} ^{vanna} The term ^{vanna} is define in this ^{in using this word} ^{rule} sutta otherwise we are not justified without defining it. If we want to use the word ^{vanna} as ^{meaning} ^{the} 'letter' we have to define it this first sutta is the definition of ^{vanna}, then 'E o na mavanne' is only an example where the term ^{vanna} is use. It is for such a ^{sutta} ^{rule} that this definition is lay down. There are types of ^{sutta} ^(Sutta) 1) ^{Saṁhā} ^(Sutta) definition of term eg. Aṇḍayo titalisa ^{vanna} it is the definition of the term ^(Sutta) ^{vanna} 2) ^{Pari} ^{bhāsa} ^{yo} ^(Sutta): General Rule Rules that are use in many topics eg. sandhi, verb, noun, derivative also.



The sentences 'Tena kvaattho? "E o na mavanne" (ti) 1.37' indicates that "Translation" are C12 Ordinary Explanation. ^{unicolor.}

Titālisāti vacanam katthaci vannalopam nāpeti.

The word 'titālisāti' causes to know the elision of letter somewhere.

NT SG NOM "Titālisāti" → vacanam IAD the word 'titālisāti'
NT SG NOM vacanam → nāpeti ASV the word causes to know
LOC katthaci → nāpeti LOV to causes to know come where
ARC m sg vannalopam → vñā + ~~ve~~ vanna + lopa A + g → BōA know the elision of letter
The sentence 'Titālisāti... nāpeti' indicates that "Translation" are CIR

Tena 'patisaṅkhā yoniso'ti - ādi siddham.

The ^{form is having the} word of which the beginning as the phrase 'patisaṅkhā yoniso'ti is accomplished by the word titālisāti

NT SG INST Tena → siddham IMP Tena → titālisāti vacanam accomplished by the word titālisāti
NT SG NOM patisaṅkhā ^{IMP Nom as verb as noun} ādi → siddham ASV or NID beginning is accomplished.
NT Nom Sg Amod + Asab → BōA Amod etc.
'patisaṅkhā yoniso'ti + ādi siddham
(Example patisaṅkhā etc) (which)
The form having the beginning as the phrase 'patisaṅkhā yoniso'ti



Date

Date 8.8.03

2. Dasādo sarā Ten letters of the beginning part are Sara by name.

Loc sg ādo → Dasa WHP

NOM pl dasādo → sarā NID

Tatthādimhi dasa vannā sarā nāma honti.

NOM M pl Vanna → honti DASD-P

NOM M pl Sarā name → honti DASD-S

Loc m Tattha → ādimhi WHP

Loc m ādimhi → dasa WHP

NOM M pl dasa → vanna IAD



unicolor

unicolor

Moggallānabyākaraṇaṃ

1. Paṭhamo saññādikaṇḍo

Siddhamiddhaguṇaṃ sādhu,
namassitvā tathāgataṃ;
Saddhammasaṅghaṃ bhāsissam,
māgadham saddalakkhaṇaṃ.

1. A-ādayo titāliṣa vaṇṇā.

Akārādayo niggahitāntā tēcattālīsa-kkharā vaṇṇā nāma honti. A ā i i u ū e ē o o.
ka kha ga gha ṇa, ca cha ja jha ṇa, ta tha da dha ṇa, ta tha da dha ṇa, pa pha ba bha
ma, ya ra la va sa ha ja aṃ. Tena kvattho? "E o na mavaṇṇe" 1. 37 Titāliṣāñi
vacanaṃ katthaci vaṇṇalopamā ṇāpeti. Tena 'paṭisaṅkhā yoniso'ti-ādi siddham.

2. Dasādo sarā.

Tatthādimhi dasa vaṇṇā sarā nāma honti. Tena kvattho? "Saro lopo sare" 1.
26iccādi.

3. Dvedve savaṇṇā.

Tesu dvedve sarā savaṇṇā nāma honti. Tena kvattho? "Vaṇṇaparena
savaṇṇopi" 1.24

4. Pubbo rasso.

Tesu dvīsu yo yo pubbo, so so rassasañño hoti. Tesu e.o.samyogato pubbāva
dissanti. Tena kvattho? "Rasso vā" 262iccādi.

5. Paro dīgho.

Te sveva dvīsuyo yo paro, so so dīghasañño hoti. Tena kvattho? "Yo lo panisu
dīgho" 288iccādi.

6. Kādayo byañjanā.

Kakārādayo vaṇṇā niggahitapariyantā byañjanasaññā honti. Tena kvattho?
"Byañjane dīgharassā" 133iccādi.

7. Pañca pañcakā vaggā.

Kādayo pañca pañcakā vaggā, nāma honti. Tena kvattho? "Vagge vagganto"
141iccādi.

8. Bindu niggahitaṃ.

Yvāyaṃ vaṇṇo bindumatto, so niggahitasañño hoti. Tena kvattho? "Niggahitaṃ"
138iccādi. Garusaññākaraṇaṃ anvatthasaññattham.

9. Iyuvaṇṇā jhalā nāmassante.

Nāmaṃ pāṭipadikaṃ, tassa ante vattamānā ivanṇuvaṇṇā jhalasaññā honti
yathākkamaṃ. Tena kvattho? "Jhalā vā" 211iccādi.

10. Pitthiyaṃ.

Itthiyaṃ vattamānassa nāmassa-nte vattamānā ivanṇuvaṇṇā pasaññā honti.
Tena kvattho? "Ye passivaṇṇassa" 2116iccādi.

11. Ghā.

Itthiyaṃ vattamānassa nāmassa-nte vattamāno ākāro ghasañño hoti. Tena
kvattho? "Ghabrahmadite" 260iccādi.

12. Go syālapane.

Ālapane si gasañño hoti.

Tena kvattho? "Gevā" 265iccādi.

(Saññā)

13. Vidhibbisesanantassa.

Yaṃ visesanaṃ, tadantassa vidhi ṇātabbo "ato yonaṃ tāte" 241narānare.

14. Sattamiyaṃ pubbassa.

Sattamīdese pubbasseva kāriyaṃ ṇātabbaṃ "saro lopo sare" 1.26.
veḷaggam. 'Tamahan'tidha kasmā na hoti?, Saretopasilesikādhāro tatthetāva vuccate
'pubbasseva hoti na parassā'ti.